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Clinton, Miss.

Poetry.

THE LOST FOUND.

By EDWARD HUSBAND.

"Twas only a missing sheep,
One out of the great wide fold,
The lamb was lost and wild,
And had wond'ring thoughts.
But what if it died alone?"

"Or what if the hills were dark?
I was only a sheep that was lost,
As an arrow may miss the mark.
But the Shepherd answered, 'I cannot
rest.'

While my sheep is away from me;
I'll call it as it comes, and I'll bring it home,
For I bought it on Calvary."

"Twas only a silver coin,
And the dove was mixed with
A dove's nest; a worthless thing,
And to lose it is little loss,
There were nine bright pieces left,
And they shone like the morning
sun;

And why was it needful to search
When the toils of the day were
done?"

But the Seeker said, "Though the coin be
rough,
And though ragged its edges be,
Still a heart is hung—I cannot rest
Till my lost piece of silver I see."

"Twas only a prodigal son,
A wanderer far away,
Getting poor every day,
But who had no friend?

"And what if he had to roam?
Would such a wild prodigal be
missed in his Father's home?
'Though all men condemn us,' the Father
said,

"Yet not I, for I came to save;
And I came to lilt thee out of thy sins
And to rescue thee from the grave."

And the message in heaven was told,
That the man was born anew,
On the Pentecostal day;
That the fasted calf was killed,
And the fairest robe was given:

"For the last was born again,
As a child of the kingdom of heaven."

"Religious Rejoice, for the dead are alive,
And to save a welcome given;
They have won their robes, and have
in them white;
A of such is the kingdom of heaven."

Communications.

Covington, on L. N. & T. R. Wilkins
County, Miss.

Early in the year 1885, Elder Peter Turner, missionary on the above road, constituted a Baptist church composed of seven or eight middle members and about as many females. Since then, several Baptist families have moved in and either united with the church, or will soon greatly encouraging and strengthening the cause at that place. The outlook is promising. The Baptists are in the ascendency, and own property in the heart of town.

Brother J. C. Roberts succeeded in securing for the church, some of the best lots on Main street, upon which to build a house of worship and a pastor's home. The brethren have a building fund started, and can raise more; they, however, need help.

(1) AN ETERNAL PURPOSE.
If the purpose in the mind of God to effectually call all those whom He does so call, he admitted, it must also be allowed that it existed before the act. When was this purpose first conceived or formed? Can anything qualifying wholly to God Himself, be supposed to have originated in time? Known unto God were not all His own works from before the foundation of the world? If we can assign an origin to this purpose, must we not say it is eternal? "External purpose, which He purposed in Christ Jesus our Lord," is the kiss of ladies when they looked like they wanted a handkerchief for a pressing emergency, and have heard them refer to it afterwards as a "bitter pill."

How often is it practiced in bad faith by the social kissers. Women meet and greet each other with the kiss of friendship in the afternoon when the forenoon has been spent in tattling about each other. One has said she did not like the other, she had numberless complaints against her, and any one of those suffice to destroy confidence and respect, but in the evening they are thrown together—and such a smack. You could hear it fifty yards. What sort of a kiss is that? It is the kiss of hypocrisy; the kiss of betrayal—the kiss of Judas. God pity the age of kissing.

The second in list, I will call the "clerical kiss." Some preachers have a practice of kissing the female portion, especially the younger ones, of their flocks. In the name of God and all that is decent I would like to know on what grounds such conduct can be justified. It cannot be excused on the ground of religious obligation, because if this were true it would apply to all alike. Why should the young ladies be made the subjects of such manifestations of intimate regard to the exclusion of the more pious and older brethren and sisters.

Does not the preacher who presumes upon the secret relation of pastor to a liberty denied to others know that his doing so may be a means of causing the one with whom such liberty is taken to think triflingly of a very serious matter; to under estimate the sanctity of lips which should be sacred. True, he greater his confidence in God, the more he will do. His mind, or purpose is progressively made known or developed to man in time, by what He does, but it was ever, from everlasting to everlasting the same, iniquitous and frivolous to speak of the elect being the first chosen when they believe, unless indeed it be meant (which it seems, it is) that they themselves to salvation. Who can seriously entertain such a notion? Not surely one who can sing, with grace in his heart, "I love my Savior God, because He loves me."

God's purpose of grace in Christ is an eternal purpose. It is we further say:

(2) A GRATUITOUS PURPOSE.
It is meant by this that this purpose was and is; wholly of mere mercy. There may be reason for God's showing mercy to those to whom He will show mercy, and doubtless there is the highest possible reason; but as revealed to us it is only that such is His pleasure. "S'it seem good in His sight" is all we know. Though the fact that His people, His elect in whom His soul delighted, would in time repeat, believe and turn to God, doing works, meet for repentance, are awarded, there will be an ascertain'd finite number of the human family, in fact, redeemed and saved to go away into life eternal. This number will not embrace all, but some of every age and every nation. They will have been saved by having been called of God through the G-spel. At Christ's is the only name under heaven or given among men where by we must be saved, as it is written, therefore every one of the saved will be found to have been saved by Christ.

Regarding here the salvation of those only who are the subjects of Gospel address, or those to whom the G-spel is commanded to be

preached, all the saved must have been each personally called of God, and thereby by the divine power of the Spirit through the G-spel, been regenerated and brought to repentance, faith, etc. When the Spirit, through the G-spel, thus changes and renewes the hearts of sinners, they are thereby called of God unto salvation. If any are the subjects of any operation of the Spirit less than this, or which does not secure their final salvation, such persons cannot be said to have been effectually called. They only are saved who are effectually called of God. If any others were their salvation would be in another way than that which has been revealed. There is no such other way, for whatever pretends to be another Gospel, Paul declares to be "another Gospel which is not another."

All the saved, then, are effectually called to be sanctified and finally saved by Christ."

This calling, I repeat, is that spiritual influence or power of God which brings men to Christ and to be Christians. It is a particular, personal calling: a calling of the individuals separately, who are brought to Christ. If it were not, it could not be a calling of those only who are saved. A general call under which some are brought and others left (though having the same call) could not be said to be an effectual call. The saved are called with an effectual, a holy calling.

We Baptists say, and all evangelical Christians will say with us, that this effectual calling to salvation is the act of God by His spirit, of God the Holy Spirit. And as every voluntary act of an intelligent agent is first purposed by him performed, there must be in the mind of God a previous purpose to call every one whom He desires call. Purposely, man's act as a free agent is not rational, nor to be predicated of him who is the Supreme intelligence. God has most likely intended to call all those whom He does call before He calls them. This intention we call the purpose of God. It is according to election, or as to whom whom He has chosen in Christ. This is not the same as to say, God's actually and effectually calling those who are saved, is but the execution of His previous mind to do so. And if the calling is particular and personal, if it distinguishes the individuals who are called from others, then the saved must also be particular and personal.

2 THE PURPOSE OF GOD.

The purpose of God, according to election, is often mentioned in Scripture. It is there characterized as in our article of Faith, under present consideration, as being eternal, gratuitous, sovereign and immutable. These four qualifying adjectives, if we consider each separately, will set election fully before us.

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ON B220rcj

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Integrity and Fidelity to the Cause of Christ.

TERMS: \$2 PER ANNUM, IN ADVANCE

CLINTON, MISS., THURSDAY, NOVEMBER 19, 1885.

VOL. IX.

NO. 41

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If any others were their salvation would be in another way than that which has been revealed. There is no such other way, for whatever pretends to be another Gospel, Paul declares to be "another Gospel which is not another."

But what a comforting theme of reflection is this, to the Christian, who is endeavoring as exorted to "make his calling and election sure!" His heart will swell with joy, as he sings:

"Even down to old age, all my people shall prove
My sovereign, eternal, unchanged love;
And when hoary hairs shall their temples adorn,
Like lambs, they shall still in my bosom be borne."

I only ask in conclusion, is not this article of Baptist faith scripture? W. H. Head, LOUISVILLE, Miss., Oct. 20, 1885.

An Age of Kissing.

It is said that "we live in an age of progress." It is true, and much to be regretted that in some respects we, I fear, are progressing in the wrong direction.

I am glad that ours is an age of steam. That through its instrumentality much more is being accomplished than could be done in the same time by the toil and suffering of bone and muscle.

I am glad that this is an age of light and knowledge; an age in which progress marks the efforts of mankind to attain a more exalted condition in social, intellectual and religious life.

In everything that tends to the consummation of blessings so dear, give us progress. I rejoice that I live in an age of progress in which men are not rational, nor to be predicated of him who is the Supreme intelligence. God has most likely intended to call all those whom He does call before He calls them. This intention we call the purpose of God. It is according to election, or as to whom whom He has chosen in Christ. This is not the same as to say, God's actually and effectually calling those who are saved, is but the execution of His previous mind to do so. And if the calling is particular and personal, if it distinguishes the individuals who are called from others, then the saved must also be particular and personal.

Now, let no man think for one moment that the commandments of the New Testament are any the less specific, or require any less punctilious obedience. These originate from the same source, just as precise, and require the same exactness of us who believe. Hearing James, "If then, O Lord, I cannot obey in every particular,"

We have first, what I suppose we might term the "social kiss." It is the act of kissing of ladies when they meet, and conform to the kissing custom as a form of salvation. This is often accepted as a painful necessity, rather than as a sweet delight, and is sometimes called "hypocrisy."

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Baptist Record

J. B. GAMBRELL,
M. F. GAMBRELL,
W. S. PENICK,

Editor.

CLINTON, MISS.
Thursday, - Nov. 19, 1885

Editorial.

Receipts—Henceforth, subscribers will find their receipt fold in their paper. Please preserve for reference.

Minutes of Southern Baptist Convention.

I have in my possession a lot of the above minutes. It costs four cents to mail them. Any one wishing a copy and sending the requisite stamps, will receive a copy. I cannot mail them at my expense.

J. B. GAMBRELL.

ASSOCIATION MINUTES.

We have employed a competent foreman to take charge of the Baptist Record Job Office, and he will print Association Minutes neatly and cheaply. Clerks will please write for our terms before letting out their work. These favoring us with their work will be materially helping their paper.

NOTES AND COMMENTS.

William Jewell College, Mo., has forty-six students for the ministry.

Let the friends of the Seminary send help promptly to put up those buildings.

Faith binds the promises of God about her loins as a girdle of strength.—Spurgeon.

One way to interest people in religion and keep them interested is to get them to read a good religious paper.

The preaching of the truth is a noble work; to live the truth is a nobler still, for it is preaching constantly in action.

Dr. Geo. Carpenter is preaching as he goes. He will be in Clinton, December 1st, to remain three weeks, but longer.

The divinest attribute in the heart of God is love, and the mightiest, because the most human principle in the heart of man is faith. Love is heaven, faith is that which propitiates heaven.—F. W. Robertson.

Again we must remind our brethren that with many the due time to renew has come. We need the money very much, to meet maturing liabilities. Brethren, do not let us depreciate them, but let us pray.

A good sister in Danville, Virginia, gave to the building of the Danville Baptist church until her last dollar was gone, and when it seemed impossible to carry forward this great work she came forward and said, "My money is all gone, but here is my horse and buggy. I give them to the church." The church, costing \$10,000, is now completed and dedicated, and the happy people have gone to work to build in another part of the city.

It is said that the Baptist church in Ocoee, Fla., has expelled all its members who signed a petition for whisky license. The Standard makes this short and sweet comment on said church action: "Corrupt."

The most novel statement of wealth for the public good, lately, is that of John H. Tolman, of Lynn, Mass., who has given \$20,000 for the enforcement of the liquor laws, and trustees of the fund are now pushing liquor prosecution.

Central Female Institute is unusually full. A fine corps of experienced teachers are at work. We note with special pleasure the beautiful work done in the art department, an exhibit of which will be made at the New Orleans Exposition.

The Executive Board of the Harmony Association meets Friday before the 5th Sunday in this month. Many brother wishes to go out from the railroad and will write to Brother J. P. Bickman, Canton, Miss., in time, conveying what will be furnished.

Lord Shaftesbury is credited with having said: "If London did not have its four hundred city missions, it would require fifty thousand more police;" yet there are men ignorant and benighted enough to complain of the expense of sustaining missionaries.

A man who can write, and does not voluntarily deprives himself of a good book, good him self, good to the paper, and good to the world.—Western Recorder.

We know several brethren in Mississippi, who are guilty of wrong in this matter.

An ugly piece of information comes in this shape: "Twenty more Mormon elders have been sent from Salt Lake City to Tennessee. They intend to labor principally in East Tennessee and North Georgia. There are said to be one hundred of them in the State."

The late meeting of the General Association of Missouri seems to have been unusually profitable, the Baptist flag gives a cheerful report of it. Forty-nine missions have been employed during the year, and by a special effort at the meeting funds sufficient were raised to pay them.

Rev. P. A. Peterson, a Methodist pastor in Lynchburg, Va., furnishes us the following: "My church raised two thousand dollars for missions very soon after the \$25,000 was raised for Randolph Macon College." The doing so grand a thing for the college only paved the way for doing greater things for missions.—Religious Herald.

There's a text for Dr. Raye at White's post office.

Japan punishes drunkenness with death. She now punishes a man intent on suicide and simply anticipates him. One of the Japanese proverbs says: "A man takes a drink, and then the drink takes the man." Yes; and last of all, the devil takes the man and the drink.

"People never go right," says Herbert Spencer, "until they have tried all possible ways of going wrong." A very clear proof, we think, that the prevalence of lightlessness on the earth can come from no evolution of human nature, but only from the evolution of divine grace in it.—Christian Index.

Pope Leo XIII recently sent to the queen of Spain, "a mors l' de la true croix." The cross must be like the meal and oil of the wine at Sarepta—growing miraculously.—Christian Index.

There was a priest up in Misissippian not long ago, professing to have a piece of the cross. Such hubub!

Dr. Duke, Luke Conn, says: "I am pleased with our Louisiana editor." Brother Penick is doing excellent work. He is with us to help cultivate this great Mississippi Valley. It requires some men half a life-time when they move to get ready to help where they live, and where alone they can help, but Brother Penick came to work and he went right at it.

Henry Ward Beecher, in his plea for high license vs. prohibition says: "If there was to be but one such place in so many blocks, the man to whom license was granted would see to it that his house was respectable, that it was not full of all temptations, and would seek respectable customers. Such a course of procedure would raise the character of drinking saloons."

We think that giving respectability to drinking saloons is a move in the wrong direction.

The Arkansas Evangel is just now discussing pro and con, the agency plan. Really it is a simple question. When pastors will take a collection there is no need of an agent, but where they will not, there an agent should go. We recently heard a brother object to agents, and when asked how long since his church had taken a collection for missions could not tell, it was time out of mind. Perhaps that was what he liked, however; but it was not what the Bible requires.

Pastor Weaver, of Milan, Tenn., has resolved to hold a protracted meeting with his church without calling in any evangelist. He thinks the work of professional evangelists is to fill the churches with unconsecrated material, w. endorse the opinion.—Baptist Pioneer.

Is that not too sweeping? A man may be called to evangelistic work, and if so, that is his work. God has given some evangelists to us, not to deprecate them, but let us not deprecate them, but let us pray.

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What is that you said, Brother Hargrove about "cleaning new ground"? Yes, well, you know the prosperous farmer is not satisfied without taking in a little new ground every year. He tries to cultivate the old too, but sometimes finds that some part of the old is too far gone to rescue. It is useless to cultivate it. It is like what we used to call black jack land in old Virginia; it has no bottom clay, and fertilizer you put upon it seem to sink right through and do not reappear in the crop to encourage the planter. He gets tired of wasting his substance in the fruitless endeavor and abandons it, and takes in some new land, with the hope of getting a better sub-soil. But we have known some planters to neglect the good old soil in their haste after the present and speedy results. This is wrong. Let us do both. Cultivate all the old land worth cultivating and such as can be reclaimed and redeemed, and clear up a little new ground every year, especially as we have so much virgin soil that promises good returns for labor spent upon it. What say you, Brother Hargrove?

Brother J. M. Brooks writes us a fine letter, telling about the late meeting of the Ouchita Association.

He says: "This Association held its forty-second session with Little Star church, Caldwell parish, La., Thursday before the third Sabbath October. The introductory sermon was preached by Rev. W. C. Goss. We organized by electing Rev. W. A. Odon, moderator, Brother John Dosher clerk and F. M. Mills treasurer. The churches were tolerably well represented, but from the reports in the letters it would seem we are advancing very slowly. The twenty-three churches represented reported only thirty-seven baptisms. We attribute our slow progress to the want of a more systematic organization. We feel however, that much was done at our last meeting to adjust all trouble.

Brother Tomkies, the Corresponding Secretary, was with us.

He soon convinced the body that he was made of the proper mettle, and rendered us able help. He laid before the Association the plans of the Executive Board of the State, which were unanimously endorsed by a rising vote. Brother Tomkies made a favorable impression on our people. The brother re-

LOUISIANA NOTES.

Calausian Association fall into line. Brother W. R. Hargrove writes: "The Calausian Association held one of the most harmonious meetings it has ever had. We are in harmony with the Executive Board of the State. We had good preaching by Elders John and Isaac Hamilton, M. E. Shadlock and Brethren L. M. Nickols and Rev. Dyson, the last two named are Ebenezzers, and promise to be very useful, devoted workers. I will send you a copy of minutes when they are printed. Some of us are very anxious to employ Brother Shadlock as missionary in our Association, as it will take a strong man to accomplish much. We shall have to get assistance from the State Board—our people are poor. Brother G. W. Hartfield thinks Brother Shadlock is the man. Our Association is going back rather than forward, and I think it would be better for our State Board to cultivate what is now in the field than to be continually cleaning new ground, and then giving it up to bushes and brars. No one can appreciate the condition of things here without personal observation. Elder John Hamilton did some missionary work for us last year."

Brother Hargrove writes like a business man. He takes a commonsense practical view of things. We are glad that so many such men are coming to the front just now, endorsing the plan of the Convention, co-operating with Executive Board and lending their valuable counsel in the administration of the work of our Convention. What we want among the Baptists of Louisiana is unity and co-operation. If we all work together we can accomplish great things for the Master. Let us stand together brethren.

Brother Hargrove says they want help. Our Executive Board wants to help the Calausian brethren, and we think we can do so. Broth. H. wants a strong man. That is right. He and others believe Brother Shadlock is that man. We would be glad to hear from Brother Shadlock. We wrote to him a month or more ago and did our secretary, but neither of us have heard from him. Let us hear from you, Brother Shadlock. Our Association is going to help the Calausian brethren, and we think we can do so. Broth. H. wants a strong man. That is right. He and others believe Brother Shadlock is that man. We would be glad to hear from Brother Shadlock. We wrote to him a month or more ago and did our secretary, but neither of us have heard from him. Let us hear from you, Brother Shadlock.

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Home Circle.

Editorial.

Holy Take.

TOO GOOD FOR USE.

There are many incentives to economy, and much advice is given pointing in the direction of the practice of this virtue; but a due care must be exercised lest we give such undue prominence to it that it becomes a rush light leading us into a snare which shall strangle many of the richest joys of home. In the anxiety to take care of things! many parents unintentionally, and of course unwittingly, give their children a mean, contemptible notion of home life and its duties. The "any-thing-good-enough-for-home-folks" idea is very bad in its effects upon the character of children. It has a tendency to make them careless and boorish in their manners when only home folks are around, and when they must perform put on company manners the thin disguise is easily penetrated, because like all put-ons it is such a mist that the wearer is awkward in the extreme.

There is a great deal of careful savingness and repression of childish desire expressed by the little girl who said of her mother's beautiful jelly: "Yes, it is beautiful, and mamma has some lovely little saucers to serve it in, but it's all jess for company, and too good for home folks. I wish I could be mamma's company one time, she treats them so nice." Doubtless the loving mother had no idea of the impression she was making on her child. How wary we mothers need to be about the seeds that fall from our hands into the fertile child-minds that are put under our hands for tillage. It is all right to make special preparations for guests and to show them special attentions, not only on account of the pleasure which they do to us, but because, as home ought to be the dearest and best place on earth to every one, so every home-keeper ought to want everyone to be blessed and made happy who comes within the influence of the charmed precincts of that home.

But this delightful end may be attained without saving all of the best things for company, and thus lessening the good home influence upon our own families.

Many a girl is careless about her dress at home because only her own brother will see her; does not like to play on the piano or sing for her brother; is not careful to be courteous to father or brother, who can be polite and agreeable enough if some other girl's brother comes in, and the same may be said of brothers in their treatment of their sisters. Wherein lies the fault? It is not that they do not love each other, it is rather an outgrowth of the idea that the small courtesies which are the currency of polite society are too common for home use. Now, there might be some excuse for this higgardly withholding of current kindness, if giving it impoverished or withholding it enriched; but since the scattering of it increaseth the store, it is criminal to shut up all the sweet impulses of politeness for company use only.

The elders are not without fault in this matter; if parents were always duly courteous to each other; if the small services interchanged so often were always received with thanks there would be no need of precepts to the children. The examples would teach the lesson so impressively that there would be no need of the "line upon line." It does seem to us that there is nothing good, pure, and beautiful that might not find its highest mission in the brightening of the home circle.

No true culture is wasted in the home. The woman or man who esteems himself or herself as too wise to good for his or her nature's daily food, has missed the right use of all wisdom and goodness. These qualities are for every day use, and grow in lustre and beauty by constant use.

The shutting away of the best china; the saving of all the best viands for visitors only may have had some influence on the child heart in molding the character of the man or woman into churlishness toward home-folks, and if so, it was a dear economy of "waste and vicious," but the economy of courtesy and polite attentions is by far the worst, because it does not enrich the man who withdraws and it beggars the lives of those from whom it is withheld.

Who is not touched with the remorse of Mr. Carlyle for his lack of the manifestation of love and courtesy to his faithful Joanie, and much as one may wish to make his great talents condone for his hardness and harshness to her, the cruel facts of his hardness casts a shadow

of darkness over his memory, which not even his unveiled regrets (after she had done with all earthly griefs) could dissipate. In her letters she gives a touching account of how she used some of her culture to lift some of life's homely duties into the realm of consecrated service, even though her husband accepted them as but a "reasonable service," for which we thank him we are due.

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